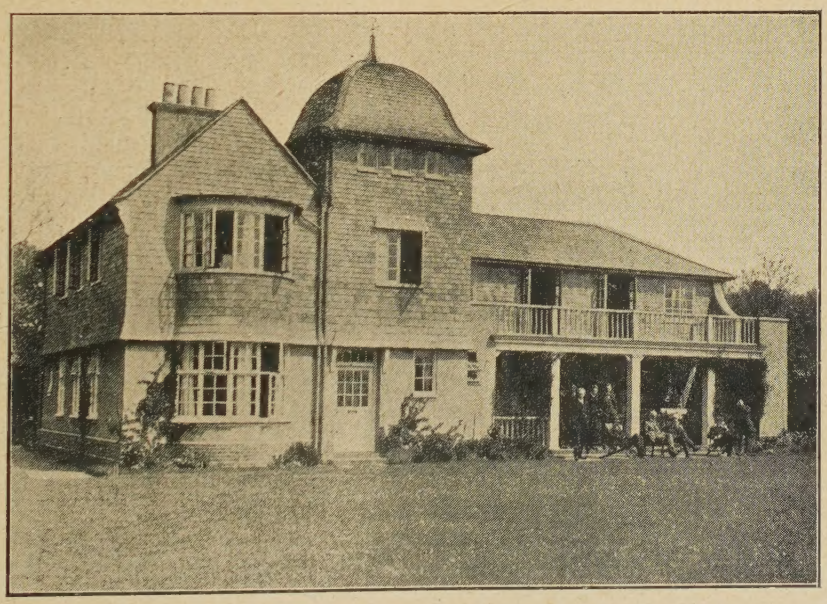
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 298 (Vol. XXV.—7). JULY, 1928. ONE PENNY.



MANSFORD HOUSE

(See page 103).

Unitarian College, Manchester.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian College will be held at SUMMERVILLE, Victoria Park, Manchester, on TUESDAY, JULY 3rd, at 2.15 p.m. The VISITOR'S ADDRESS will be delivered by the Rev. Arthur W. Fox, M.A., on "The Intellectual and Emotional in Preaching," at 4 o'clock in the Library. Chairman: F. W. Monks, Esq., J.P., the President of the College. Prizes and Certificates will be distributed. Tea at 5.30.

THE VALEDICTORY SERVICE will be held at Cross Street Chapel at 7.30, and will be conducted by the Rev. W. Lawrence Schrœder, M.A., Minister of Mill Hill Chapel, Leeds. Music by the Choir of the Sale Unitarian Church.

The attendance of all friends of the College is earnestly invited.

For the Committee,
EDWIN OLIVER. }
PRIESTLEY PHILLIPS, M.A. } Hon. Secs.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, bath and breakfast 4s. 6d.; 29s. a week.—Write for bedroom to the Matron.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

Rev. H. BODELL SMITH,

"Bradda," Manor Road, Cheam, Surrey, is at liberty to take Sunday Engagements.

Unity Publications.

Propaganda Postcards

4d. Per Dozen.

A Unitarian Catechism

for School and Home, 5 pages on stiff paper. 12 copies 9d, 50 for 3s., 100, 5s. 6d.

Temperance Leaflet 4 Pages

"Why Avoid Alcohol?"

Useful as Temperance Lesson in Sunday School, and for Bands of Hope and Temperance Meetings, or for propaganda. 20 copies 6d., 2s. 6d. per 100. Supplied by H. Bodell Smith, "Bradda," Manor Road, Cheam, Surrey.

"CHRIST & THE POLITICAL ECONOMISTS."

By H. BODELL SMITH,

CONTENTS:

Introduction.
I.—The Science of Saving.
II.—The Doctrine of Wealth.
III.—The Production of Wealth.
IV.—The Meaning of Value.
V.—Exchange and Price.
VI.—Labour and Wages.
VII.—The Doctrine of Capital.
VIII.—Profits and Distribution.
IX.—Property and Taxation.
X.—The Economies of Welfare.
Supplementary: Some practical suggestions.

"The most effective application of Christianity to Economics which I have read."—Mr. John A. Hobson, M.A.

3/6 net. C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.

The Unitarian Monthly PRICE One Penny

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Bradda," Manor Road, Cheam, Surrey.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Bradda," Manor Road, Cheam, Surrey.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

The amalgamation of the National Conference of Unitarian Churches and the British and Foreign Unitarian Association was consummated by meetings on Tuesday and Wednesday, May 29th-30th, at Essex Hall, London, with only 18 against it in the National Conference and 4 in the B. and F. U. Association, so that now there is a denominational unity under the name of "The General Assembly of Unitarian and Free Christian Churches."

At the Annual Meeting, Central Postal Mission, Essex Hall, May 30th, it was reported that there had been 318 new applications for literature during the past year, and that there are 325 old correspondents on the books. There had been 36 new subscribers. Miss Durning Lawrence had made a gift of a motor cycle and sidecar for the use of the Suffolk Village Missionary, 140 books had been lent to inquirers.

The Western Unitarian Union Annual Meetings were held at Bristol, May 17th, with Rev. Lawrence Redfern, M.A., B.D., of Liverpool, as preacher. Rev. T. Bowen Evans, M.A., President, conducted the business meeting, and was chairman of the evening meeting. Addresses by Rev. Dr. Tudor Jones and Rev. S. Skelhorn, were followed by thanks for Bristol hospitality.

The East Cheshire Christian Union of Unitarian Churches held its Annual Meeting at Dean Row, Wilmslow, May 12th, with a good attendance

At Cradley 107 Unitarian scholars received prizes for regular attendances at Sunday School, May 17th.

At Hinckley, Rev. Bertram Lister, M.A., addressed a North Midland S.S. Conference, May 19th, and was Sunday School Anniversary preacher, May 20th, collections amounted to £54.

The Ancient Chapel, Toxteth, Liverpool, has received the present of the flag of the Commonwealth of Massachusetts, from the Richard Mather Chapter of the Unitarian Laymen's League of the First Parish Church of Dorchester, Mass, U.S.A. Rev. Richard Mather was minister at the Ancient Chapel, 1618-1634, and became minister at Dorchester, Mass, 1635-1669. and so this bond of interest between the two Churches.

The Scottish Unitarian Sunday School Union, held a Conference at Aberdeen, May 19th-20th, Rev. Harry Andrew presiding. Speakers Revs. W. B. Tavener, C. W. Townsend, and on the Sunday, Revs. L. J. Belton, B.A., C. W. Townsend and Mr. Kenneth, M. Street.

Mr. W. J. Courtauld, has given a new Town Hall to Braintree, Essex, erected at a cost of £50,000, and opened May 22nd.

Col. Ralph Peacock, who died March 10th, left £17,300, to our Brookfield Church, Gorton, Manchester. His father, the late Mr. Richard Peacock, M.P., was the giver of the Church building.

Twenty-seven new members have been consecrated at our Mossley Church, May 27th, at a service conducted by the minister, Rev. E. Glyn-Evans.

The Wandsworth Church has opened a "Tarrant Memorial Fund" for a tablet to be erected in the Church commemorating the late Rev. W. G. Tarrant, B.A.

The Sunday School Anniversary Services at Newchurch, Lancs., preacher Rev. F. A. Bullock, of Bradford, had an attendance of over 500 at the evening service, May 27th, and the day's collections were over £200.

Mr. John Sale, devoted secretary of the Northampton Unitarian Church, for 27 years, has retired from that office, and been presented with an arm-chair and fountain pen by the members and friends.

The N.E. Lancs. Unitarian S.S. Union held its annual Arts and Crafts Exhibition, May 26th, at Accrington. There were 600 entries. The highest number of marks was awarded to the Accrington School which therefore won the Bibby Shield; seven schools competed. The Mayor distributed the prizes, 300 people attended.

At Essex Church, London, 26 Sunday School teachers have served for 10 consecutive years or longer, and Mr. and Mrs. Herbert Gimson received S.S.A. medals for 25 years' consecutive service.

The Rawtenstall Unitarian Anniversary collections totalled £100, May 20th, Rev. J. McNeil, the newly settled minister being the preacher.

The Annual Meetings of the Unitarian Historical Society; The Peace Fellowship; The Sunday School Association; The National Union of Lay preachers; The Unitarian Anti-Vivisection Society were held at Essex Hall in Whit Week Our limits of space prevent our giving details and further report.

The Unitarian Sale of Work at Chesterfield realised £87 10s. 10d.

The Council of the General Assembly of our Churches has appointed the Rev. Mortimer Rowe, B.A.. of Chowbent, as its General Secretary, to date from January 1st next, and Lieut.-Colonel Stanley Chatfield Clarke, as sole treasurer.

The London Forward Movement initiated by the Unitarian Men's League began June 3rd-10th, in connection with the Wood Green and Highgate Churches, Rev. C. W. Townsend assisting.

The Annual Meeting of the Southern Unitarian Association was held at Newport, I.W., June 7th, in conjunction with bicentennial celebrations of the Newport Unitarian Church.

On June 9th, the Arts and Crafts Exhibition and Musical Festival of the South Cheshire and District Association, was held at our Crewe Chapel and School. Mrs. Andress, Crewe Town Councillor presided.

The Capetown (S.A.) Unitarian Literary Society has a very full and varied programme of events from February 24th to December 18th, this year. The minister, Rev. Ramsden Balmforth has been calling special attention to the "heresy hunt" against Professor J. du Plessis, D.D., by the Presbytery of the Dutch reformed Church at Stellenbosch.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

JULY 8th.

1555.—John Bradford and another martyr burnt.
1805.—Sarah Johanna Williams born.
1822.—Percy Bysshe Shelley, poet, drowned.
1836.—Joseph Chamberlain born.
1906.—Rev. John Bevan died.

JULY 15th.

1555.—Letter showing that Socinus advocated toleration.
1558.—Gentilis imprisoned for Unitarian views.
1844.—Chapels Act passed.

JULY 22nd.

A.D. 431.—Third General Council met at Ephesus
1209.—A massacre of Albigenses.
1575.—Two Baptists burnt, notwithstanding a remonstrance by Foxe.
1620.—The Pilgrim Fathers left Delftshaven.
1621.—Anthony Ashley Cooper, first Earl of Shaftesbury born.
1689.—Episcopacy abolished in Scotland.
1807.—Garibaldi born.

JULY 29th.

1554.—English refugees allowed a Church at Frankfort.
1558.—A martyr burnt at Winchester.
1670.—An order to demolish a Quakers Meeting House.
1809.—John Stuart Blackie born.
1812.—Amended Toleration Act.
1833.—William Wilberforce, philanthropist, died.

AUGUST 5th.

1557.—One martyr burned at Wymondham and one hanged at Chelmsford.
1604.—John Eliot, Indian Apostle, baptised.
1620.—The Pilgrim Fathers left Southampton.
1792.—Lord North, who estranged the American colonies died.
1798.—Lord Wrottesley, astronomer, born.
1808.—Abaham Shackleton died.
1896.—Rev. Matthew Gibson died.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

Unity is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS.—VII. HIS THEOLOGY.

It must always be borne in mind that we have no precise manual of theology written by Paul. The late Dr. Wicksteed, himself a scholar of the highest rank, admitted that he "never presumed entirely to understand the teaching of Paul." What therefore is said here and later, must be taken merely as an individual opinion or series of opinions. The great Apostle was marked off from the elder Apostles by certain distinct differences. In the first place he was convinced that the coming and crucifixion of Christ had done away with the Jewish Law, which had been "a schoolmaster unto Christ." Hence he realised that his mission was to the Gentile world, and throughout its course he always looked forward to preaching his gospel in Rome, the capital of the world. Moreover he felt the need of universalising his teaching, so that it might appeal to his new hearers. Steeped as he was in Apocalyptic literature, he built up on the foundation of that and the Old Testament a great cosmic theory of the mission and person of Jesus, which will be treated more fully later on. It must never be forgotten that he accepted Jewish legendary traditions as true history. Amongst these was the "Creation-story" of Genesis ii-iii. It is worth noting in passing, that in the surviving teaching of Jesus no mention is made of Adam or his sin, nor is any doctrine based upon that hero of ancient legend. Neither in the Old Testament itself, if correctly translated, is there any mention of Adam outside of the early chapters of Genesis. None of the prophets bases any of his teaching upon him, though Ezekiel does allude to the "Garden of Jahveh."

The Apocalyptic literature, which dates from the period between "the Testaments," is crowded with references to Adam's sin in Eden. In that great collection of treatises partly fragmentary, which makes up the "Book of Enoch," there is an allusion to the coming MESSIAH as a pre-existent GLORIFIED MAN, who was to come to earth and deliver the Jewish nation, or to begin the new world, which would follow the destruction of the old, an idea which had some influence upon the teaching of Paul. Furthermore, there is a constant insistence upon "the last day," which coloured the earlier gospel of the Apostle, and even to a slight extent the teaching of Jesus himself. Such teaching is known to the theologians as "eschatological," because it is centred upon the "last day." When Paul preached first to the Thessalonians, he must have stressed this theory, as may be seen in chapters IV. and V. of his First Letter to them. By degrees his expectation of the early coming of this "last day" faded from his mind, and we find little allusion to it in his latest letters to his converts. Its place is taken by the idea of a final "Judgment Day" at some far-off time in the future, when all would appear at the "judgment-seat of Christ."

It must be remembered that there is no foundation for any doctrine of the Trinity in Paul's Letters, nor was the word used in its present form till the Time of Tertullian two centuries or thereabouts later. Paul was a Hebrew absolutely convinced of the unity of God in person, will and power. Hence in writing to the Corinthians he represents Christ as surrendering the power given to him, that "God may be all in all," a statement which puzzles Dr. Glover, though it is necessary to the teaching of the Apostle.

A PATH TO UNITY.

Christian unity has always been longed for by devout believers, but has been sought in impossible ways. Authoritative Churches have tried to force everybody within their range to hold the same opinions and unite in the same observances, but they have won only temporary and local success. As freedom has increased in the world, it has become more and more difficult to enforce even outward conformity; and in countries where Church and State have been separated, a great diversity of religious opinions and practices has been expressed in different religious organisations, each of which commands the effective devotion of a fraction of the population. Since it is certain that men are steadily gaining more and more freedom in thought, speech, and action, civilised society might as well assume that it will be quite impossible to unite all religiously-minded people through any dogma, creed, ceremony, observance, or ritual All these are divisive, not uniting, wherever a reasonable freedom exists. The new religion proposes as a basis of unity, first, its doctrine of an immanent and loving God; and secondly, its precept: Be serviceable to fellowmen. Already there are many signs in the free countries of the world that different religious denominations can unite in good work to promote human welfare. . . . On these grounds it is not unreasonable to imagine that the new religion will prove a unifying influence, and a strong reinforcement of democracy.—Dr. Charles W. Eliot, ex-President Harvard University, U.S.A., 1909.

MINISTERIAL CHANGES.—Rev. J. Prestwich Rosling, of Mill Street Church, Manchester, has accepted appointment to the Stalybridge Unitarian Church; Rev. Albert Mobbs, Hastings, has resigned, and will conclude at the end of August; Mr. George W. Deas is appointed Lay-Minister at Astley, and was publicly welcomed June 2nd; Rev. J. W. Cock, Newark, has resigned.

Unitarian Missionary Work By REV. W. C. HALL, M.A.

6.—AFTER AMALGAMATION.

Now that the amalgamation of the British and Foreign Unitarian Association and the National Conference has been effected we have, or ought soon to have, the greatest opportunity for missionary enterprise in the history of our denomination. So far the extension of our Churches has been largely a matter for the initiative of individuals or of small groups; now as a united and organised body of Churches we ought to be able to bring our full energy into action, with new enthusiasm, for the establishment of Unitarian and Free Christian congregations in places where our faith is unrepresented.

Those who were present at the special meeting of the B. and F. U. A. when the proposals for amalgamation were finally passed must have felt deeply that an act of the utmost religious importance had been recorded. It was probably the most momentous act in the history of our body of Churches; and I am persuaded, notwithstanding what is proceeding in the Church of England, that if we follow it with the loyal service that is required of us, it may prove to have been the most important religious event of the year in the history of our country. If it means that we have done, and are to do, that which will develop our little body of Churches, so far not greatly endowed with missionary enthusiasm, into a great Church, full of zeal for expansion, that will be so. It rests with us.

My hope is that the General Assembly will in due course, through our loyalty, become a most active agent in the dissemination of the principles of Unitarianism and Free Christianity and by this means promote the formation of many congregations pledged to the liberal faith and the open trust.

The field before us is wide, and it was never so favourable. There is to-day a great renunciation of orthodox beliefs, and a very serious search after religious truth. We notice, and cry out against, the religious indifference of the times,—which is not a new phase of the social life,—but the vast majority of men and women are waiting for and expecting the authentic voice of religion. Many find it in one or other of the many "psychologies" which have been announced to them, and accepted by them, as a gospel. And we may be able "to take a leaf from the copy-book" of one of them. The Church of Christ, Scientist, in forming new branches sends into towns where it is unrepresented its trained and specially equipped expositors, whose effectiveness is unquestionable. Men of similar capability we need to train both for the breaking of new ground and for the resettling of ground which has become somewhat shaky. Why cannot we engage public halls and awaken at heart as much interest in our faith as the Christian Scientists manage to create for theirs? There are plenty of places in England where Unitarianism or Free Christianity is as little known as Christian Science. I believe that the general theological mind of our country to-day is Unitarian in the broadest sense, and that the call to us is by means of the best minds and voices we can command and train to give definition to the beliefs it holds. The new Assembly can move in this direction; but let us all remember that the Assembly is ourselves.

LIFTERS AND LEANERS.

The following is from Bootle Church Calendar:

Those who lift and those who lean.—"A thing is what it does," says the modern pragmatic philosophy, and this is true of human as well as non-human things. In a Church we cannot help falling into classes; unless we are that ideal thing, a really living one-class church. Class distinctions have ever been the bane of church life. The man with the gold ring is a somebody, whilst the man shabbily clothed is usually a nobody in particular. Queer! But true. And shameful all the same. Another kind of class distinction seems equally inevitable. There is the lifting class whose members are always ready and willing to lift their full share and more, of the common burden. And there is the leaning class who are always ready and willing to let them. Queer! But, again, true. Blessed be the lifters who carry the church along. Rich is their reward. It is no small thing that they can proudly, honestly say "Our Church." It is indeed their home, and not their lodging. Happily, we have plenty of lifters, old and young, who do their bit. More and more power to their elbows! More and more joy to their hearts!—H.F.S.

DEATHS.—Elizabeth Dowson, Geldeston, Norfolk, May 23rd; Miss Florence Biss, Exeter, May 25th, 63; Mrs. S. T. Brown, Wallasey, May 25th, 73; Mr. Robert T. W. Heys, Longsight, Manchester, June 1st; Mrs. Robert Longworth, Brighton, June 3rd, 67; Mrs. Kertain Smith, widow of the Rev. J. Kertain Smith, Ringwood, May 30th, 82; Mr. J. H. Goacher, of Coalville, May 29th, at Birmingham; Mr. William H. Thorpe, of Middleton, at Cleveleys, June 5th, 54; Mr. A. H. C. Haslam, Bath, June 5th. 51; Rev. J. Collins Odgers, B.A., North Finchley, June 9th, 81; Miss Henrietta Coppock, Stockport, June 12th; William G. Grimes, of Newport, I.W., drowned June 7th, 16; Mrs. Ezra Ray, Oldbury, interred June 2nd, 73; Mrs. Edward M. Sage, Birmingham, June 9th; Mrs. William Cartwright, Dukinfield, June 10th, 78.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: COUN. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

AN INVITATION.

Dear Friend,—

You are cordially invited to join this "Unity Fellowship." It stands for the idea of UNITY in Religion, Theology, Philosophy and Society; for Unity and Fellowship; for The Gospel of Unity; and for free inquiry in relation to these.

It includes:—The Unity of God; the Unity of all Mankind; the Unity of Religious Fellowship; the Unity of Industry, Business and Commerce; the Unity of all Nations in one world-wide Federation; and consequent Universal Peace and Brotherly Co-operation. Such are its ideals—which represent Unitarianism in its widest sense.

Its methods:—Provision of Study Courses; the formation of Study and Discussion Circles; Publication of simple lessons for young people, explaining this Unitarian Faith; Examinations with prizes and certificates; meetings to increase The Unity Fellowshp; Conferences of members; Visitation of and correspondence with isolated members; Closer fellowship of Unitarians; Unity propaganda; Increase of Church membership; Plans for mutual help; Holiday parties, etc. Suggestions are invited.

Most of these things have already been done in this Fellowship. Other ways of mutual help are possible just so far as members will co-operate. The membership is scattered so widely in this country and abroad that only local or group meetings appear to be possible. "The Unitarian Monthly" is the organ of the Fellowship. All its readers are urged to become members so as to give more power to this Fellowship work.

MEMBERSHIP is easy—a subscription of not less than ONE SHILLING a year, equal to one penny per month or less than a farthing a week, makes membership. Even juniors of both sexes in sympathy may be equal to that. The Magazine can be sent twelve months by post for 1s. 6d.

A little consideration of the nature of the principles and aims of the Fellowship, of their humane, universal and far-reaching character, should appeal strongly to any who desire to promote love of Truth and equal justice to all mankind. If you will join, the Secretary will be pleased to acknowledge your subscription.

BELIEF AND CONDUCT.

It matters much what we believe, because it has its effect on conduct. If we believe that a man is a thief we are all the more certain to be on our guard against him, and that is true even though we have been misinformed about him, for if we have been made to believe him to be a thief when he is not so, our belief decides our attitude towards him.

It is very important therefore that ours shall be the right belief—that which is true, and which no new light can prove to be other than true. Then we are all the more likely to have right conduct.

There have been many false beliefs about God, and about man, which have led people astray. The Tudor Queen Mary having a false idea of God, reasoned thus: "As the souls of heretics are hereafter to be eternally burning in Hell there can be nothing more proper than for me to imitate the divine vengeance, by burning them here on earth," and consequently she had many Protestants burnt to death.

If one really believes the doctrine of the natural depravity of man, that he "is of his own nature" —"utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil," it is not likely that he can have much faith in any human being. But if we believe that there is a good nature in every human being we become able to put trust in them, and act accordingly.

Mansford House, Birchington.

By the courtesy of the Rev. Gordon Cooper, M.A., minister of the Mansford Street Domestic Mission, Bethnal Green, London, we are able to present our readers with a fine view of Mansford House, the Holiday and Convalescent Home, presented to the Mission 1914, by Mr. Ronald P. Jones, situated at Birchington-on-Sea. Though given for requirements of the Mission, visitors are received from other of our Churches, and there is an annual week for Ministers when holiday is combined with conferences and discussions, and this year, May 14th-19th. 13 ministers had a very enjoyable and refreshing time.

A new Unitarian Chapel has been opened at Yeovil, Somerset, June 1st, made possible largely by the generosity of Lieut.-Colonel M. Locke Blake, J.P., of Ilminster.

Many of our readers will much regret the death of the Rev. J. Collins Odgers, the last survivor of three notable brothers in our fellowship of Churches. He passed suddenly, June 9th.

PORTIA'S MISTAKE.

O, Willie Shakespeare, how could you
Make Portia say it to the Jew?
That none in justice can be saved,
Or be they saintly or depraved;
That only mercy really can
Secure the erring soul of man.

This surely was a grave mistake
Against the Truth she thus did make;
For mercy cannot disagree
With justice—can it verily?
If justice be not merciful
Then, just, it cannot be at all.

To Fair Portia 'twas not fair,
To make her urge the Jew to prayer
Against the justice of high Heaven,
As if in mercy 'twere not given.
For these two are really one;
In mercy is all justice done.

Fair Portia's saying to the Jew
Tells of Heaven what is not true.
Perfect justice is God's will;
His mercy does that good fulfil,
All things true in His clear sight
Agree as one in being right.

H.

The Social Challenge to the Churches.

The Christianity of Jesus as he taught it, was intended for direct application to all human affairs here on earth. It was not other-worldism, but for this world. It was not salvation from wrath to come in a world beyond the grave, but from the dangers and evils besetting mankind in this present world. The Churches which profess to follow him have a great work to do which is truly theirs in urging the realisation of Christian principle in the whole business of society. The Founder of the Gospel made his message almost entirely social, dealing with the human relationships around him. Since his day the Churches have put their emphasis more on matters concerning another world, and have given much less attention to the every day problems of the world which now is. The making of heaven on earth is the surest security for heaven beyond, and the only way to become fitted for it.

The awful problems of life here and now are a challenge to the wisest intelligence of humanity, in every nation, and especially to all the best moral and spiritual agencies capable of exerting influence to some practical effect. The bodies and souls of people need to be saved here and now from disease, injustice, from poverty and crime. The wretched conditions of existence in which many thousands suffer are a disgrace to a so-called Christian civilisation. These conditions are a crying scandal. They constitute a real CHALLENGE TO THE CHURCHES.

It is true to-day what Jesus said to the Scribes and Pharisees, "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter," and "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Matt. 23. 4, 13; Luke 11. 46, 52.) There are causes for these evils. It is a Christian duty to understand what they are and to find the cure; to study to discover effective methods of deliverance. In this, society has a claim upon the moral leadership of the Churches. Just so far as they promote righteousness in the lives of their people and cultivate good moral character by their teaching, they are helping powerfully in the right direction, but more than that is needed—the serious study of the difficulties, the suggesting of practical remedies, the united effort to find a way out of the confusion of social discords and class antagonisms into social harmony and goodwill. The Churches by uniting for the common good might do wonders for the Christianisation of the business of society. It is their sacred obligation to lead the way to that desirable end. The Churches more than any other agency ought to be able to say in words such as Victor Hugo wrote,—"I will speak for the dumb. I will speak of the small to the great, and of the feeble to the strong. I will speak for the silent despairing ones. I will interpret their stammering. I will interpret the grumblings, the murmurings, the tumults of crowds, the complaints ill-pronounced, and all these cries of beasts that through ignorance and other suffering, man is forced to utter. . . . I will be the word of the people. I will be the bleeding mouth whence the gag is snatched out. I will say everything." And Jesus said, that not by saying "Lord, Lord," but by DOING "THE WILL of my Father" can heaven be realised. Such united DOING is the challenge to those who profess to be his followers.

A THOUGHT TO THINK

THE SOUL! YOURSELF I SEE, GREAT AS ANY, GOOD AS THE BEST, WAITING SECURE AND CONTENT, WHICH THE BULLET COULD NEVER KILL.

—Walt Whitman.

A Faith for Young People that will Help and Guide.

[There is one subject for each Sunday or week-night, simple enough for young people, and not too much so for their seniors. The study course may be used as lessons for Sunday School Classes. References to Bible readings are given. For book help, if needed see "Denials and Beliefs of Unitarians" by the late Rev. John Wright, B.A.; or "Fifty Points in Favour of Unitarianism" by Rev. Alfred Hall, M.A.]

(2) FAITH IN GOD.

The power that created you and every living thing and sent you into this world is that which is called GOD. You know that you did not bring yourself here. Man cannot make even a living flower, nor a flying bird. So the Creator who is called God must be much greater than man or than all men put together, for He made them all. How He made them, by what method, you may learn when you study what is called science. The whole of creation includes as you know the earth and all that it contains and many other worlds, all the stars and planets, all the vast universe. And these many different worlds are all parts of ONE great plan, and that is why the whole is called the Uni-verse,—because it is all One. And this vast creation is planned by One Mind, One Will, or as we say—by One Only God. If there were more than One Creator with several minds working and planning there could not be the same unchangeable order. The Creator is said to be Infinite containing all, and present everywhere. There cannot be more than One who is the Creator of all; there cannot be more than One who controls and contains all. Every living thing is made upon an intelligent plan, each a different plan, just that required for the special life of each. Now, if a man makes a plan or a design it is for some special purpose. It requires thought. If he wishes to build a house, he must draw a plan of it to show to himself and others how he wishes it to be. From that plan the house is built. The plan is the picture of his thought, the image of what was in his mind, and the house when built and finished is the outward form and body of his thought. So all the created living things you see, which man cannot make, which are all made on a beautiful plan are each of them an outward form of the Creator's thought, for they show that a Mind has been at work. This means that the Creator is an intelligent power, a great and wonderful Thinker, knowing perfectly how to adapt means to fulfil His purpose. If the flower is beautiful He who made it so must Himself be a lover of the beautiful.

But the most wonderful creature that God has made is Man. Nothing is more wonderful than a little child. Every great and noble man or woman has been a little child. Think of the Creator planning the body of a little child with its limbs, it eyes, its heart and lungs, its network of nerves, its veins and arteries carrying nourishment to every part. More than that there is the mind of the child, its love for its mother and father. Then as it becomes a man it becomes a creator, a maker of useful things, a builder of all sorts of human institutions, a seeker after truth and righteousness. Think of the loving care of mother and father for the child, and of all the noble deeds of heroism men and women have done to save others from danger. The Creator—God—has put all this power of mind, and love, and desire for truth and right into them. Therefore He must have within Himself all these good qualities which He has put into men and women and children. His love must be greater than that of all the loving and loveable people He has made. His affectionate care for us all must be greater than all the loving care of all the kind mothers and fathers. His desire for truth and that which is right is written plainly in the minds and hearts of all human beings. He must be a more faithful Friend than all the faithful men and women, a greater Protector and Saviour than them all.

If you can think of this and believe it to be true, that belief will be a faith worth more than all the gold and material riches of the whole world. It will help you to be brave in time of difficulty and trial. It will comfort you in sorrow. It will add immensely to your joy in life. There will be many things you will not understand. You will wonder why God, the great Friend of Man can allow evil and suffering to exist. If you cannot understand everything now, there is so much that is good and wonderful that you do understand, that you can put your trust in God and have faith in His goodness and His power to bring good out of everything. You can believe that He who created every good mother will care for every human being. May you have that faith in God. It will be your greatest blessing.

Suggested Bible references and readings: Psalm 34; 40; Isaiah 40. 1-14. 26-31; James 2. 14-26; "God is love; and he that dwelleth in love dwelleth in God, and God in him," I. John 4. 16; nothing "shall be able to separate us from the love of God."—Romans 8. 38. 9. "Jesus—saith—Have faith in God." Mark 11. 22.

FROM GEORGE ELIOT.

If there is an angel, who records the sorrows of men as well as their sins, he knows how many and deep are the sorrows that spring from false ideas for which no man is culpable.

Every bond of life is a debt: the right lies in the payment of that debt; it can lie nowhere else.

(3) FAITH THAT GOD IS OUR FATHER.

Your faith in God will be strengthened if you can understand that He is your Father and the Father of all mankind. God is a Spirit—the Spirit of Life, the life-giving Spirit. He has made you also a Spirit, and provided you with a fleshly body as the earthly dwelling-place of your spirit. So the body is not you, it is something that is yours, that belongs to you, but it is not yourself. You are the spirit that lives in the body, and which will still live when the body is dead. Your spirit is a mind that thinks and reasons and plans; it is a will that moves to action; it has a love of truth, a love of human kind, a love of the beautiful, and a sense of right.

In all this, human Spirit is like the Spirit of God who is the great Mind and Will and Love that creates and controls all things. Indeed God has made you out of His own Spirit, of His own nature, so that your Spirit which is your real self, is born of God, and placed in a human body to be educated in this earthly world. Just as your earthly father is the father of your body so God is the Father of your spirit, of your soul, of your own real self. Therefore, as God is really your Father you are in His care—in a Father's care. Just as any good father loves and cares for his child, so God your heavenly Father loves and cares for you. He is caring for you when you do not know it, even when you think not. He is caring for you always, and will continue to care for you, for your good, for ever and ever without end. His Fatherly care is everlasting. Nothing can destroy His love for you. Nothing can separate Him from you. He is your Friend always and will never cease to be your Friend.

If you can have faith in God's fatherly love and care, it will always be a source of strength to you. The Psalmist could actually say—"though he slay me yet will I trust in Him"—meaning that whatever happens nothing would destroy his faith in God's loving care. When trouble comes then is the testing-time of faith. Behind the cloud the sun may be shining but you do not see it, and when clouds of trial come over you, do not forget that God is still there to be your strength and stay,—

> For "behind the dim unknown,
> Standeth God within the shadow,
> Keeping watch above his own."
>
> (J. R. Lowell).

If your faith is strong enough to stand the severest test nothing can destroy it. In the might and strength of God you will be able to face anything that comes and be more than conqueror.

"Like as a father pitieth his children, so the Lord pitieth,"—Psalm 103. 13; "Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth,"—Prov. 3. 12; "Have we not all one Father? One God created us,"—Mal. 2. 10; "One God and Father of all who is over all, and through all, and in all,"—Eph. 4. 6.

For reading, see, Matt. 6. 25-34; Luke 11. 1-13; 15. 11-32.

(4) FAITH THAT WE ARE ALL GOD'S CHILDREN.

If God is our Father, the Father of all mankind, then we are all God's children. That means that all human beings are created out of God's own Divine nature, made of the same nature as His. Some people may tell you that the nature God has given you is not good, that it is naturally bad. They may point to the cruelty and wickedness of mankind and tell you that shows how evil it is. But it is very easy to be deceived by appearances. Men do make a wrong use of the nature which God has given them, but that does not prove that it is bad; it only shows that they make mistakes, and that is because they have not learned enough to know better.

Now, as you know, when children are only babes, they know very little; they have everything to learn. Their minds at first are apparently like a sheet of paper with nothing yet written upon them. But they soon begin to learn by what they touch, and see, and hear, and taste, and feel. Every waking moment brings them some experience which leaves its imprint on the mind. And when the child is able to stand and attempts to walk it learns more, by its mistakes, by its stumbling and falling, and possibly getting hard knocks and bruises. These pains and stumblings teach him how he must walk, to do it safely. And if when he can really walk he sees a red cinder fall out of the fireplace and makes the mistake of trying to pick it up, and gets burnt, he knows for ever after, that it is painful to touch fire. All life is an experiment attempting to find out things. And if in the experiments we make mistakes we learn in that way what to avoid. That is how all children learn. That is how all grown-up men and women have to learn,—by seeking to find out what as yet they do not know. They are doing it all the time. They are all only children at the beginning of things, for the most learned of them knows only very little of what there is waiting for them to discover.

You know that children have the help of their parents. Fathers and mothers seek to guide their children in the right ways of doing things. And so they tell them what they must do. And if the children have confidence in their parents they obey—they do as they are told. God is the parent of all mankind. He is telling us through our experiences what we must do. He has rules or laws which must be obeyed, and these laws are the expression of His will. There are laws of health which must be obeyed if we would be strong and well, and many other laws from which we learn God's ways of doing things and the right way for us to do things. We find out what

these laws are by experience and by seeking for knowledge. If we have faith that God is our Father and that we are His children we naturally put our trust in him and obey His commands, when we have learned what they are.

There is within us all, the law of conscience, the law by which we know that we must do the right when we see the right. We learn what is right as we learn everything else,—by experience; and conscience—the voice within—always speaks in the same way. It says—whatever you think is right that you ought to do. Obedience to this moral law is the secret of happiness. If you wish to have a happy life you must obey the laws of God your heavenly Father. As His children our greatest happiness depends upon our doing His Will. God is a good Father, loving all His children with an infinite love. From Him comes all the good things we enjoy. It is a great and wonderful thing that we are all His children. sons and daughters of the King of Kings, and therefore that we are of the most royal lineage. If you have faith that it is so it will always be a source of inspiration to the noblest kind of life, for the children of the living God must live in a manner worthy of their divine inheritance.

Scripture references and readings are:—"All of you are children of the Most High,"—Ps. 82, 6; "Ye are the sons of the living God"—Hosea, 1. 10; "The spirit himself beareth witness with our spirit, that we are the children of God"—Rom. 8. 16; "We are also the offspring of God"——Acts 17. 29; "Ye are all sons of God"—Gal. 3. 26; "Partakers of the divine nature"—II. Peter, 1. 4; "Now are we children of God"—I. John 3. 2; Readings: Rom. 8. 12-25; Matt. 7. 7-14.

(5) FAITH IN HUMAN NATURE.

Human nature seems a queer mixture of good and evil. The evil that men do, destroys faith in human good. Selfish warfare of men and nations causes many to lose confidence in any ultimate triumph of truth and right. "But we have this treasure in earthen vessels," as the Apostle said (II. Cor. 4. 7),—in a fleshly body which belongs to the animal kingdom, so that the divine nature in man is blended with the propensities of the brute creation and has to overcome any difficulties thereby created and there are also difficulties of another kind which check and hinder the good—such as foul conditions of existence, evil surroundings, an immoral atmosphere of greed and self-seeking antagonism.

It is unreasonable to expect that human nature in a state of savagery and barbarism can shine forth in a manifestation of saintly grandeur, or that people herded together in over-crowded slums can be much more than savages in their habits and ordinary conduct. And yet even amongst the most barbarous there is unselfish affection shown in acts of self-sacrifice. The good seed sown in conditions which are unfavourable to its growth has but little chance of realising its true nature. To judge human nature fairly we must take it in its best specimens not in its worst. If we would know what a plant is we can only find out from its most perfect examples. We should be quite deceived and led astray if we took a poor and withered specimen to judge by.

So is it with human beings. The grandest characters prove by their actions what is in man,—what nobleness, what purity of motive, what large-hearted generosity, what tender sympathy. Men like Shakespeare, Milton, St. Francis, and women of the sort of Elizabeth Fry and Florence Nightingale,—and the supreme example of the Man of Nazareth, indicate what is in us all waiting to be more fully developed. What man has done man can do again and again, and more and more. We must not allow ourselves to be deceived by the condition of the rudest and the most defective of human beings. The fact that the beautiful souls compel our admiration and win our affection shows that we are akin to them. There is the same quality in us which is stirred in response to what it sees and hears. The saviours of men; the redeemers of the race; the angels of love and mercy that walk the earth in human form—these, and all the sweetest and noblest amongst men and women—even to think of them, confirms our faith in the essential goodness of all mankind. With such a faith we can feel that we also can be noble with the noblest. Says Lowell—

> "Be noble! and the nobleness that lies
> In other men, sleeping, but never dead,
> Will rise in majesty to meet thine own."

And his words express the faith in human nature which the facts of man's highest endeavours thoroughly justify, a faith which is a priceless boon for all, and which is sure to be an ever living and exalting inspiration for you, if you have it.

(Scripture references: Matt. 17. 20; Luke 7. 1-10; I. Cor. 16. 13, 14; Col. 1. 23; I. Tim. 4. 12; Heb. 10. 35, 38. For readings: Matt. 5. 1-16; 7. 15-23

(6) FAITH THAT ALL MANKIND ARE ONE.

It has already been mentioned that all human beings are God's children and members of His great human family. That really means that they all belong to each other, and that they are intended to be united on brotherly terms. The Brotherhood of Man implies that all mankind are One, in other words—the Unity of Man, of the whole human race. This essential unity is proved by the fact that all human beings are dependent upon each other. The strongest even cannot exist very long without the help of others. And by another fact—the condition of one affects the condition of all. Every human being exerts an influence upon his fellows. He is a kind of leaven permeating the whole com-

munity of which he is a part, for better or worse. The community is either helped or hindered by any man or woman who is in it, and is affected by every child. No one can live to himself alone.

If the condition of the community is made different through the influence of any one of its members, then it follows that the influence of that community or nation upon the other communities or nations, is made different, and thus the circle of ever-widening influence extends until directly or indirectly it affects the whole of the race. What we think or feel or do is an added source of strength or weakness to all mankind. Humanity in the parable declares that "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me"; and "inasmuch as ye did it not to one of the least of these, ye did it not to me (Mat. 25, 40, 45)." That is a parable of the solidarity of the human race—of the essential Unity of all mankind as members of one great family.

If you believe this your faith will be shown by your works. It will be expressed by your actions. Your personal influence will be directed to strengthen the spirit of unity, by friendship and goodwill. You will do what you can to discourage division and selfish antagonism, and every kind of disorder. You will promote the spirit of mutual help and collective co-operation to secure the welfare of each by the welfare of the whole. A Roman Emperor said: "We are made for co-operation—like feet, like hands, like eyelids, like the rows of the upper and lower teeth."

With such a faith as that you will be opposed always to military warfare. Believing in the inestimable value of every human being you will be convinced that the slaughter of human beings by the sword and the gun is as much the crime of murder as is the slaying of a man by a highway robber. Armed with this grand and holy faith that all mankind are of a piece, parts of one whole, created for friendship, for mutual help, for unity—you will have a glorious aim in life as a soldier in the great army of Peace. The work of promoting Unity will be an incessant call for your earnest and devoted effort. (See,—John 17. 22, 23; Rom. 12. 5; I. Cor. 10. 17; Ps. 133. 1; Eph. 4. 3-6. For readings—Matt. 25. 31-45; and I. Cor. 12-31).

THE FATHER'S GUIDANCE.

A little boy was crossing the hills with his father on the way home on a dark night.

They had to pass near a precipice, over which a man had once fallen and been killed.

The father knew every step of the way, but in the darkness the boy became timid, not knowing where they were, or how near the precipice they might be.

"Father," he said, "are we past the precipice? I cannot see the way."

"Do you see me?" said his father.

"Yes."

"Well, keep close to me; and do not fear, my boy, but I shall lead you safely home."

—David Macrae.

THE CHALLENGE AND THE CALL.

"You who belong to our Churches have a message which waits for your voice to be upraised in its support: a message which has the power to enlarge the sympathies, steady the purposes, clarify the vision and emancipate the now imprisoned talents of many to whom you may help to carry it.

If you found yourself in possession to-day of some remedy for a malady which spreads death and sorrow through the world, you would not keep your knowledge to yourself, but would offer it to all whom you could reach. To-day men and women at your doors are morally and spiritually starving. For them you have something: the Truths you have accepted for yourself might revolutionise their lives and turn self-seeking into service. It is in your power—nay it is your task—to make your Church a beacon light which shall flash its message of divine chivalry across the darkness and confusion of the time.—From Ullet Road Church Calendar.

The Women's League.

The Annual Meeting of the League was held, May 30th, at Essex Hall, Miss Ruth Nettlefold presided. A short service was conducted by Mrs. Blake Odgers, J.P. Mrs. Sydney Martineau was elected president in succession to Miss Nettlefold. There are now ten District Leagues. The Manchester District has inaugurated a Postal Mission. The Liverpool District raised £1,000 in aid of a local Mission. There are now 10 branches in the north of Ireland. There are 306 members of the League Fellowship in the British Isles and other countries.

The Accrington Neighbourhood Branch, had its quarterly conference at Newchurch, June 9th, seven branches represented by 40 persons present. Service conducted by Mrs. Stewart. Rev. A. Rees, Wesleyan, gave an address on the work of Josephine Butler.

The Crewe members of the League had an outing to Trentham, on June 2nd.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

The Annual Meeting was held at Essex Hall, June 1st, when the president, Mr. A. W. Harris, presented the Annual Report, and the Treasurer's Statement by Mr. Thomas Wicksteed. Much good work had been done, the Association is financially sound with £26 in hand. Mr. Jackson, of Leeds, seconded adoption of the report. Rev. J. Morgan Whiteman proposed, and Mr. Jackson seconded election of the officers and committee. The president moved, and Mr. Gubbins seconded a resolution of sympathy with the effort of the United Kingdom Band of Hope Union to secure a million new total abstinence pledges. The appointment of secretary was left to the committee.

The Only Way with the Liquor Traffic.

(In Chicago "Unity"). BY DR. WALTER WALSH.

Various proposals have been made from time to time for the control of the drink trade, which resolutely refuses to be controlled to any appreciable extent—to the extent of preventing drunkenness with its attendant miseries and vices.

Of these proposals, Municipalization is perhaps the most attractive, since it is linked with one of the fruitful civic movements of our time. That blessed word "Municipalization" charms the eager Socialist and civic reformer, beholding the success with which many cities have municipalized their gas, water and electricity, their parks, baths, tramways and libraries. To communize the drink shop, however, is a quite different proposition; for there is an essential difference between communizing a library and communizing a drinking saloon; between the collective ownership of light, cleanliness, health, beauty and knowledge as of things to be desired, and the collective ownership of ignorance, dirt, disease, poverty and crime, as of things to be destroyed. We do not try communally to own the devil, but only the rope to hang him with. To municipalize the liquor shop would be to root it more deeply in the commercial instinct, would appeal to the self-interest of the community (who would be the shareholders), and would be a permanent encouragement to local demagogues to lower the rates by increasing the profits. The stupidity of many would permit them to go on drinking, while the cupidity of others would increase the facilities for becoming drunk. Still with us are the poor sot who would sell his soul for a glass, and the rich sinner who would sell his soul for a guinea. Besides, municipalization would give new social sanctions to the drinking customs of society; for we should all be proud of our bran-new municipal public-house, and would feel so safe in sending our lads to spend their evenings there. The communal appetite for alcohol would grow by what it drank of, and the multiplication of municipal topers could not be balanced by a municipal bowling-green made out of the profits.

No! The proper aim of reformers is to banish, not to domesticate, the traffic; not to socialise it but to prohibit it; not to paint the door of the "pub," but to close it. What is the use of our singing with Ebenezer Elliott

"From vice, oppression, and despair,
God save the people."

when at every street corner we plant blazing temptations to the vice of alcoholic excess?

I have heard in my time a great deal of loose talk about "democracy," "trusting the people," the "rights of citizens." "liberty," etc., etc. That is all very well about some things, but in other cases it does not work and nobody wants to make it work. When it is a question of your neighbour having ash-pits at the front of his house and pig-styes at the rear, you do not talk about individual liberty. You call for the inspector of nuisances. And is not the public-house a nuisance? There is not before me a single man who would not shift his place of residence if a public-house were opened next door to it. Public opinion has decreed the abolition of local corruption in the shape of ash-pits and pig-styes, and the day is not far off when it will decree the abolition of the liquor nuisance which Mr. Gladstone declared to be more destructive than the combined havoc of war, pestilence and famine.

The common plea by which this urgent reform is fended off from age to age may be stated in a single word: "Moderation." But, in the first place, every one is not WILLING to be moderate. Certain natures deliberately seek the fierce joy of intoxication, will seek it wherever it can be had, and will break any law to get it. In the second place not every one is able to be moderate. Many would willingly see the drink trade abolished, but while it is there they cannot resist its fascinations. True religion as well as good citizenship induce their possessor to consider these unfortunates. There are multitudes of men and women who have abstained all their lives,—not for their own sakes, not because alcohol was any temptation to them, but,—for the sake of the weak brother. I am one of them.

(From an address delivered before the Free Religious Movement, London, England).

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

TWO LITTLE GARDENS.

Once upon a time there were two little gardens and they belonged to two little girls named Nellie and Winnie. There was something peculiar about these little gardens. They were not just ordinary gardens. Really, they were magic ones I cannot explain why ; I can only tell you what a little bird told me.

Nellie and Winnie, who happenel to be friends and school-fellows, were very pleased when they heard that each of them could have a tiny garden of her very own.

Each received a dinky set of garden tools, six boxes of young plants and several packets of choice flower seeds. Soon they were hard at work and, in a very short time, their little plots were converted into real little beds and borders and rockeries.

By and by, buds appeared and flowers began to bloom.

But, though Winnie worked quite as hard as Nellie, her gardening was not a success.

"How does your garden grow?" she said to Nellie, one day.

"Oh, it's just perfect," replied Nellie ; "it is simply smothered with flowers."

"Mine isn't," said Winnie, sadly ; "and I've worked so hard."

"I'm sure you have, dear," said Nellie, soothingly ! "I wonder how it is."

Now, the little friends had agreed not to visit each others gardens until the end of two months, and the time was up that very day.

When Nellie saw Winnie's garden, she got a great shock. It wasn't a bit like her own. The plants were stunted and what few flowers there were looked quite sorry for themselves. She almost wished her garden was not so gay or that poor Winnie was not going to see it.

But Winnie insisted, and Nellie opened the little gate and let her go in first. It was very, very beautiful ; but its beauty made them sad ; and when two big tears filled Winnie's eyes, Nellie threw her arms round her and said, "Let us exchange gardens, dear, for a month."

"Oh, no, Nellie ; that wouldn't be fair."

But Nellie coaxed and coaxed and, at last, Winnie consented.

Remember that the gardens were magic gardens, and you may not be surprised at the turn of events.

Soon, Nellie made a transformation ; but so did Winnie.

Almost immediately, the poor little garden brightened up and, very soon, became a picture of loveliness.

But, alas, for Winnie's efforts. Try as she would, and weep as she might, the flowers began to fade and the plants began to droop, and she was well-nigh broken-hearted.

By the end of the month, though she had toiled heavily and kept the beds trim and tidy, there wasn't a single flower left. And when she returned to her own now beautiful garden and found Nellie proud and happy among her flowers, she broke down completely.

Once more, Nellie tried to comfort her sad little friend ; though she thought it very strange that their gardens should behave in such a fashion.

And, then, someone told them the secret.

They had gone together to Nellie's garden and were looking silently and sadly at the flowerless beds. All at once, they were startled by the rising up of a cloud at the end of the garden. It was thin and filmy and of the colour of pale pink roses. Gradually, it grew ; slowly, it became denser, and then melted away. Bnt, as it disappeared, there stood in its place a gracious figure who softly murmured, "Even Solomon, in all his glory, was not arrayed like one of these." As the last word was leaving his lips, he waved his hand and, suddenly, the poor bare little garden became a paradise. The little friends gasped with wonder and amazement.

Then, the Master spoke again.

"I have come to tell you," he said, "that which you long to know.

The little gardens that you made were gardens of the spirit. Flowers always bloom when the spirit sings ; they fade when the soul is silent."

For just a moment, the little friends glanced at each other ; but when they looked for the Master, he was no longer there.

When they had recovered from their astonishment, Nellie said, "Did you understand, Winnie?"

"No, dear ; did you?"

"I think so."

"You mean you understood about our gardens?"

"Yes, dear ; I remembered that I am so happy in a garden, that I always sing at my work."

Clapping her hands gleefully, Winnie cried, "That must be the secret ! I, too, will be a singing gardener."

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

I've waited and waited, and waited in vain, for sweet little stories that come by the post ;

but of tales about fairies, either coloured or plain, I've seen not the sign of a shade of a ghost. "The Monthly" can't wait any longer, I know; and the printer is pulling his hair, I'm afraid; he is wondering why you and I are so slow; and so I am sending some verses I've made. Unless you want more of the same sorry stuff, you'd better write something, and that right away. So please hurry up—if you've had quite enough—and, then, you'll deserve a right good holiday.

Lots of love to you all,

UNCLE FISHER.

UNCLE FISHER'S REVENGE.

A little bird sat on a tree,
Upon a tree, sat he;
That little birdie spoke to me
Kindly to me spoke he.

"Why are you glum?" the wee bird said;
"What ails you, man?" said he
"Come, cheerio! the rose is red!
There's blossom on this tree!"

"My Kiddlekins," I then did wail,
"Have all forgotten, quite,
To send the smallest fairy tales—
Why ever don't they write?"

"I would'nt cry, if I were you,"
That wise wee birdie said.
"I'd pay 'em out, that's what I'd do:
I'd write myself instead."

"What would you write?" I did implore;
"Oh, help me, little bird!"
"Poetry, yours, they'll want no more,
For that, you take my word."

So Kiddlekins, to pay you out,
I've made this awful rime,
And when you send no stories in,
I'll do it, every time.

So there!

Literature.

Received: "Militarism Unmasked" by Walter H. Ayles, 2d.; "Parliament and War Resistance, by Wilfred Wellock, M.P., 1d., both from "No More War Movement," 11, Doughty Street, London, W.C. 1; "Things Money Cannot Buy" —by Dr. Walter Walsh, 3d., "Northam," Athenaeum Road, Whetstone, London, N. 20; "Eleventh Report" of "The Pioneer Preachers," for 1927; "Reports" of "The Liverpool Domestic Mission Society,' for 1927.

In "Militarism Unmarked," Mr. Ayles makes trenchant reply to the Prime Minister's answer to "The Peace Letter" presented on behalf of 128,770 signatories. He shows that armaments lead to war, and that nations disarmed would not make war. Mr. Wellock's address was his speech in Parliament on an amendment to the Air Estimates, in advocacy of disarmament. It is an able statement. Amongst other things it includes a quotation from Romain Rolland, who is devoting himself to the abolition of war, and he says that "A War Resistance International has been founded. It comprises 20 States. It has a non-political character. It keeps outside party politics. . . Its fundamental principle. . is expressed in the declaration: 'War is a crime against humanity.' " Dr. Walsh in his address on "Things Money Cannot Buy" tells us "All the wealth of Croesus could not bring joy into withered hearts, or gladness to shrunken souls. Life and health, home, fidelity and love, sweetness and loyal friendships, are ours—not according to our riches." "The Pioneer Preachers" are doing fine missionary work. Their hostel is a sort of preliminary or preparatory academy for systematic study under voluntary tutors. The cost of this hostel and the maintenance of these young men requires adequate funds to meet expenses. Six of our Churches in London and district which cannot maintain a regular minister are kept going by the labours of these preachers who are also pastors. All who will subscribe to the necessary funds in support should write to the Rev. J. A. Pearson, 4, Ella Road, London, N. 8.

The "Reports" of the Liverpool Domestic Mission, Mill Street, show the work of a very successful institutional Church under the leadership of Rev. J. C. Ballantyne and his assistants. Besides Church and Sunday School there are fifteen other connected institutions for all ages and both sexes. The Report says: "The Fellowship has expanded in numbers in all our branches. . . Never was there richer opportunity for a Church; never was there more fertile soil in which to sow. . . . The task is large enough to keep alive in us a daily sense of our own inadequacy, but with the strength granted to us we go forward, rejoicing in the service."

The Annual Report of King Edward Street Chapel, Macclesfield, discloses a very healthy and active condition of Church life under its minister, Rev. T. Paxton.

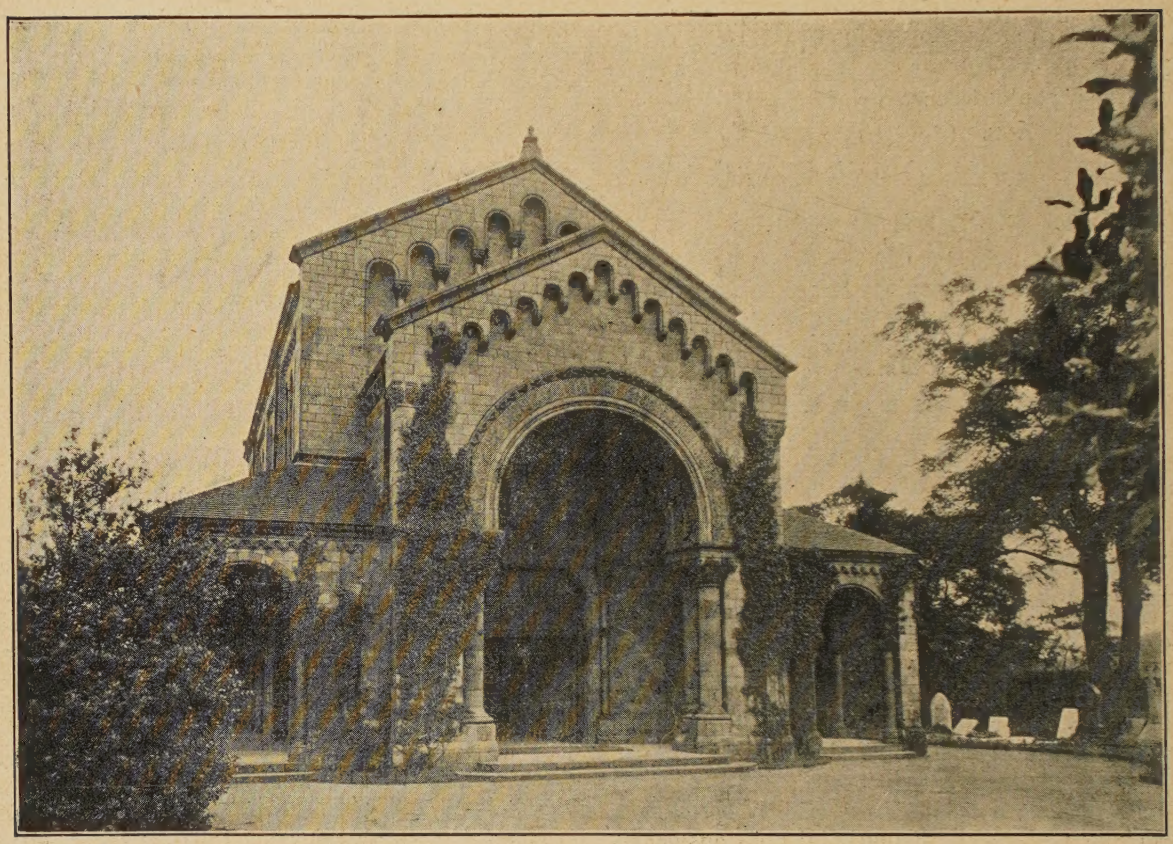
"The Individualist" reviews the "Liberal Industrial Inquiry" with some criticism, by Mr. Arnold Lupton.

The Ulster Unitarian Christian Association Annual Sermons were preached, May 6th, by Rev. A. Whitford, at Belfast, and the Annual Meeting, May 7th, Rev. D. J. Williams presiding, and Rev. G. J. Slipper presented the Report.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



Manchester Crematorium; Entrance to Building.

Revival of the Custom of Church Burial.

The law passed in the year 1855, which prohibits the burial of bodies within Churches as well as in Churchyards of large towns, **does not apply to the harmless dust of those that have been cremated.** Hence it is possible to revert to the practice of laying the ashes to rest within consecrated buildings. In several instances ashes have already been interred in Westminster Abbey, St. Paul's Cathedral, also in Lincoln and Durham Cathedrals, and there is no reason why this should not extend to other Churches.

A faculty for this purpose was recently granted to the Vicar of St. Matthew's and St. James', Mossley Hill, Liverpool.

The ashes of H.R.H. the late Duchess of Connaught, the Bishop of Truro, the Bishop of Lincoln, the Bishop of St. Edmundsbury and Ipswich, Bishop Lloyd Carpenter, Bishop Neligan, Archdeacons Aglen, Tribe, Wilberforce and Watkins, Canons Barnett, Coward and Duckworth, the Dean of Norwich, Holman Hunt, Sir Henry Irving, and many other distinguished persons were interred in church precincts after cremation,

---

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or the Secretary C.S.E., 52, New Cavendish Street, London, W.1.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—City 3896. TELEGRAMS—"INCINERATE MANCHESTER."

Printed for the Proprietor by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.